

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

PART II.—XVII.—(concl'd.)

[Place—Belur Math. Year—1901.

Subjects :—*The wonderful power in Swamiji's words.—Encouraging the disciple to preach religion to the people.—Discussion of and objection to the theory that there is no individual salvation without the collective salvation of all.—To do good to the world by the thinking of an unbroken current of good thoughts.]*

Saying these words Swamiji came down-stairs. Swamiji very often was wont to sit on a cot under the shade of the mango tree which grows in the wide courtyard of the Math. To-day also he sat there. Sitting there and addressing the assembled Sannyasins and Brahmacharins he said. "Here is the unveiled presence of the Brahman! Fie to those who dis-regarding It put their mind to other things! This is the Brahman as clear as a fruit in the palm of one's hand (करामलकवर्त्त). Don't you see?

He spoke these words in such an appealing way, that hearing them every-

body stood silent 'like figures painted on canvas'—and felt as if they were suddenly drawn into the depths of meditation. * After some time that tension of feeling passed and their minds assumed a normal aspect.

The disciple will not be able to forget the event of that day. Through the grace and power of Swamiji even his restless and unsteady mind approached the realms of inner realisation. Everybody present that day felt astonished at this manifestation of wonderful power in Swamiji. Within a moment he immersed the mind of all within the depths of deep introspection,

Remembering that auspicious day, the disciple even now feels moved and thinks that by the grace of his revered perceptor it was his fortune to get a glimpse of the presence of the Brahman.

After some time, Swamiji went for a walk with the disciple. While going he told the disciple, "Did you see, everybody had to be concentrated to-day? These are all children of Sri Ramakrishna, and on the very uttering of the words, they felt the truth."

Disciple.— Sir, when even the minds of men like us felt drawn away from outward things, what to speak of them? My heart was overflowing with an unearthly bliss. Now I don't remember anything of it—it appears like a vanished dream.

Swamiji.— Everything will come in time. Now go on working. Set to some work for the good of Jivas (souls) sunk in ignorance and delusion. You will see that everything will come of itself.

Disciple.— I feel a great fear to enter into the whirl of work—neither have I the strength. The Scriptures also say, "Impenetrable is the path of Karma."

Swamiji.— What do you like to do then?

Disciple.— To live in the company of one like you versed in all the scriptures and to hold discussion and converse on subjects relating to the Ultimate Truth and by hearing, thinking and meditating on the Truth to realise the Brahman even in this life. I have no enthusiasm for anything besides this. I feel as if I have no capacity for anything either.

Swamiji.— If you affect that, you can go on doing it and speak your thoughts and conclusions about the Shastras to others; it may be of benefit to them. So

long as the body endures, one cannot live without doing some work or other; therefore one should do such work as is conducive to the good of others. Your own realisation and conclusions about scriptural truths might benefit another seeker after Truth. Put them into writing, many others may be benefited.

Disciple.— First let me have direct perception of the Truth, then I shall write. Sri Ramakrishna used to say: "Without the badge of authority, none hears or accepts your words."

Swamiji.— There may be many in the world, who have got stuck in that stage of spiritual discipline and level of thought through which you are passing; and they are not able to pass beyond that stage. Your experience and way of thinking if recorded in writing may be of benefit to them. If you put in easy language the substance of the discussions which you hold with the Sadhus of the Math, many may be benefited by that.

Disciple.— As you are ordering, I shall try to do accordingly.

Swamiji.— What is the good of that spiritual practice or realisation which does not benefit others; does not conduce to the well-being of Jivas (souls) sunk in ignorance and delusion, does not help in rescuing them from the clutches of lust and wealth? Do you think, so long as one Jiva endures in bondage, you will have any liberation? So long, so many births as he is not liberated, you will have to be born to help him, to make him realise the Brahman. Every Jiva is part of yourself—which is the reason of all work for others. As you desire the good of your wife and children, knowing them to be your own, similarly when such love and attraction for every Jiva will awaken

in you, then I will know that the Brahman is awakening within you, not a moment before. When this feeling of the all-round good of all without respect to caste or colour will awaken in your heart, then I shall know you are advancing towards the ideal.

Disciple.— This is a most tremendous statement—without the salvation of all, there shall be no salvation for an individual! I have never heard such a wonderful statement.

Swamiji.— There is a class of Vedantins who hold such a view. They say—individual salvation is not the real and perfect form of salvation, but universal and collective salvation is true salvation. Of course, both merit and defect in that view can be pointed out.

Disciple.— According to Vedanta, the state of Jiva or individualised existence is the cause of bondage, and the Infinite Intelligence, through desires and effects of works, appears bound in that limiting condition. When by means of discrimination, that limiting condition vanishes and the Jiva is bereft of all adjuncts, how can there be then bondage for the Atman which is of the essence of transcendent Intelligence? He for whom the idea of the Jiva and the world is a persisting reality, may think that without the salvation of all he has no salvation. But when by force of hearing and meditating on the Truth the mind becomes bereft of all limiting adjuncts, becomes merged in the Brahman, where is there then Jiva (individual soul) or Jagat (world) for him?—Nothing exists for him and there can be nothing that can operate as a bar to his Mukti.

Swamiji.— Yes, what you say is right, and many Vedantins hold that view. In that view, individual salvation is not

barred. But just think of the greatness of the heart of him who thinks that he will take the whole world with him to salvation.

Disciple.— Sir, it may be indicative of broadness of heart but it is not supported by the scriptures?

Swamiji did not listen to the words of the disciple and appeared as if he was pursuing the train of another thought. After some time he said, "Well, what were we talking?"—as if he had lost the thread of the past conversation. When the disciple put him in mind of it, Swamiji said, "Day and night, think and meditate on the Brahman. Meditate with great one-pointedness of mind. And during the time of awakeness to outward life, repeat in the mind, 'Let good happen to Jivas and the world.' 'Let the mind of all flow in the direction of the Brahman.' By such a continuous current of thought the world is benefited. Nothing good in the world becomes fruitless, be it work or thought. By the influence of your thought perhaps some one in America may be benefited."

Disciple.— Sir, please bless me that my mind may be concentrated on the Truth.

Swamiji.— So it will be. If you have earnestness of desire, it will certainly be.

Speaking thus, Swamiji returned to the Math with the disciple in company. The grounds of the Math are overflowed with the rays of the moon as if with molten silver. The disciple with a blissful heart followed Swamiji to the temple and then paced about. Swamiji went upstairs to take rest.

OCCASIONAL NOTES.

THE one characteristic effort of Indian cultural activity is an elaboration of a diversity of types supported by an underlying unity which bears the infinite variation on its surface, and yet is able to transcend it. In all departments of our cultural activity we find the operation of this characteristic tendency. 'The Vedic utterance, "एकं सत् विप्रा बहुधा वदन्ति" (Existence is one, sages call it variously.) appears to have given the norm to all its efforts in every field of activity. In this respect, the Aryan ideal sets itself in contrast to all other racial types. The tendency is always to harmonise, to synthesise, not by suppressing the diversity and growth of the constituent elements in order to get a naked and trenchant unity and simplicity, but by developing each ideal and type to its utmost logical conclusion and development and then reach the underlying harmony of the Spirit and its workings in a blending of apparent contrarieties.

In the field of religion and religious development this is most marked and sets itself in contrast to the Semitic type. In the development of the religion among the Babylonians and Hebrews we find the struggle for supremacy among the tribal Gods, and the God of the tribe which succeeds in establishing Himself over others also becomes supreme, and the other tribal gods occupy an inferior position and afterwards die out, leaving only one Supreme God. Thus a monotheism was reached, which by its exclusiveness, trenchancy and intolerance succeeded in suppressing the other types. But among the

Aryans, the religious development takes a different turn. The Gods are successively raised and sublimated till each assumes the position of the Infinite God of the Universe. Each in turn becomes the Supreme God, and every one is raised to the highest position. The explanation of this peculiar phenomenon in contrast with the mythology of other races—styled by European scholars as henotheism—is found in the statement viz.—“That which exists is one, sages call it by various names.” ‘The Being perceived in every case is the same, it is the hymnist, sage, who sang in different languages and words the praise of the One and same Being.’ This idea has coloured the whole subsequent religious evolution. Many gods fill the Hindu pantheon, which thus appears to the unwary foreign critic as polytheistic and full of warring gods, but these are in reality derivations and aspects of same Being. The question is not whether Siva is greater than Vishnu, or Vishnu than Kali, but each is a reading of the Universe from a different standpoint and complete in itself. Thus Siva represents the sublime aspect of the cosmic consciousness, introspective, intuitive, accessible within, behind all externals. Krishna represents the beautiful aspect, the Love, Beauty of the Infinite Existence which creates the world and manifests in the world in a thousand currents of love and bliss. Thus each is a symbol and a reading of a complete universe in itself and there is no effort to minimise or suppress it, but to expand it to the utmost to see what power and truth for life it gives, what approach to the Ultimate it affords.

Thus there is no trenchant and exclusive monotheism arrived at by suppressing or minimising the other types and ideals, but a wide ocean of Existence which bears on its surface a teeming multitude of ideals, each of them being a manifestation of the Eternal One.

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This characteristic of a diversity and profusion of types regulated by a supreme Norm meets us in the social methods, ideals and structure. Here is no effort to force all to a central type, by a suppression of the individuality of the constituent elements in order to foster the vitality of one central race, with the result, as in the case of monotheism in religion, of the growth of concentrated national units, utilising the labours of the rest but achieved at the expense of the great portion of power and development. The system of Varnashramachara which is the social method of the Aryans, is in its pure form a most flexible instrument for the uplift and assimilation of the various races and peoples in different stages of civilisation and culture, without the suppression of their racial qualities; and thus we find that the customs and the religions of the different racial elements have from the earliest times been tolerated and communities of varying stages of culture and progress have lived side by side. The names of Brâhman, Kshatriya etc. represent the status of the community, and whatever had the power of learning became the Brâhman, the power of the sword, Kshatriya, and whatever wealth, Vaisya, etc. So the various ethnical and cultural units were preserved, and the diversity of their customs and practices tolerated, and the tendency socially was to approximate their customs, traditions and social ideals to and fill them with the significance of the

achara and *samskaras* of the Aryan. On the religious side, their beliefs were affiliated to religio-philosophical ideas of the Aryans, constituted new methods of religious discipline and formulation, thus enriching and diversifying the Aryan culture. Thus as in our religious culture the whole plan is disclosed, the soul's need of variation is recognised, no religious view or practice is excluded, the right of everyone to his chosen Ideal or Ishtam is allowed, the whole teeming multitude of religious ideals and beliefs are harmonised from image-worship to the highest absolutism, from the most dualistic philosophy to the utmost monistic and transcendent philosophy,—similarly in the social field, every rule is made for the preservation and protection of the weak, and of races low in the scale of culture, no custom, practice or mode of life, suited to the capacity, temperament and progress of human life is shut out, and the intention of the Varnashramachara is to find a place for everyone in the framework of its social order and then gradually to lift him by means of the four Varnas and the Dharma appertaining to them, answering to the four types of human character and personality, through the legitimate enjoyment of Artha, Kama and Dharma to the high ground of Moksha in the perfect realisation of true Brâhmanhood. Thus the system of Varnashramachara is in its original intention a humane social method of civilisation meant to raise all to the highest level of Aryan culture; and the lowest rung in the ladder, the Sudras, are but 'the waiting Aryans—Aryans in novitiate.'

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Therefore the problem is vast in India,—the assimilation of the various races in

different stages of culture, the most diverse religious beliefs and practices, the most various social customs and usages. No naked unity, no bare simplicity, by the enforcement of one type of culture or ideal in life or religious belief on all, casting all the race-material in one mould or cut pattern, will help in the realisation of the goal of this civilisation. In the sphere of Indian religious development, the solution is reached not by an exclusive and intolerant monotheism but by a rich variety of diverse types of religious ideals harmonised by an underlying unity; similarly the assimilation of different races in different cultural levels will be achieved by harmonising their customs, social traditions and race-characteristics, purifying and filling them with the religious or social significance of the Aryan religion and culture. Many a custom and religious idea have thus been purified and *aryanised* which now form part of the social and religious traditions of the Hindus. By the free and unfettered action of the ideals of the Brâhman, Kshatriya, Vaisya and Sudra on men and communities and their assimilation by them according to capacity, temperament and degree of culture, fresh, rejuvenated forms of them will be created by a healthy uprise of classes from lower cultural levels. Thus an assimilation of the various types will be secured without destruction of the vitality of constituent types, 'and by the accumulation and concentration of all the races that have been slowly and inevitably getting mixed up in blood and ideas,' will rise the great future India,

The Buddhist movement represented such a social synthesis, an assimilation of the various races, by the removal of the barriers of religion and social progress which an exclusive priest-craft had reared

in the period against the spread of Aryan religion and religious discipline. The many non-Aryan races which had gathered outside the pale of the Aryan body, were refused admittance within the scheme of its social order and religious life by a magic circle drawn round the Aryan society. Buddha broke through the walls of exclusiveness and made a gigantic attempt to preach the Vedantic religion, ethics and spiritual discipline to the masses. The Buddhist movement also by trying to give an unfettered action to the principle of caste-formation helped in the social amalgamation and uplift of the various races.

But three mistakes prevented the fructification of the object of the Buddhist movement. First, it began as a movement of revolt against the general body of Vedic culture, though deriving from it its doctrines, ethics, and religious disciplines, initiated principally by the non-Brahmin classes against the exclusiveness of Brahmanic culture and thus detaching itself from the continuity of Aryan civilisation. Secondly the trenchancy and narrowness of the Buddhist position as regards the denial of the personal God, the wholesale rejection of ritual and forms of worship, the non-recognition of diverse religious ideals suited to the capacity of the aspirant for approaching the Truth, failed to appeal to the mass of people as being too high for their comprehension and practice, but helped the more to the elaboration of ritual, external ceremonialism and worship, the worship of images, gods and saints, and the power of priestly rule against which Buddha had inveighed. On the social side, the indiscriminate mixture on the basis of equality of races in different stages of cultural level, instead

of slowly raising the lower by purification of their customs, manners and social traditions by means of Aryan religious and social ideas, degraded the social body by the most hideous forms of worship and degraded customs, usages and social ideas imported by the uncivilised hordes. The depression of the Jâtidharma, or the well-marked division into four orders, with sets of duties pertaining to each according to capacity, temperament and culture, resulted in the confusion of Swadharma and the disappearance of the qualitative distinction of the four social orders, leaving only the Brâhman and the Sudra. Thirdly, the over-emphasis of the monastic ideal as the way for all without reference to capacity and stage of spiritual progress, and a disbalancing of the claims of *dharma* (ethical life in society) and *Moksha* (the super-social life of renunciation), on the harmony of which the Vedic society is founded, impoverished the vigour of the outward social life, covering the people with Tamas under a veneer of Sattvaguna.

In the future social creation and re-

novation of forms which is before us, we shall adopt the universalism of the Buddhist movement and break through the walls of exclusiveness, not in the Buddhist trenchant way of destructiveness; but by giving rights to the Aryan religion, culture and social discipline to all and gradually lifting them to the highest level of Aryan culture, welding the whole into a compact body stamped with Aryan culture; by rejecting the exclusive narrowness of Buddhist religious position, providing different religious ideals suited to the capacity and temperament of the aspirant; by rehabilitating the Dharmas of the four social types, the Brâhman, Kshatriya, Vaisya and Sudra, and creating fresh renovated forms of them from the lower classes by lifting them according to spiritual progress, ethical culture, capacity and temperament; and by denying the over-extension of the ascetic and monastic ideal, by bringing into full vigour the *Karma-marga*, balancing the claims of *dharma*, *artha*, *kama* and *moksha* to foster an all-round, many-sided and healthy growth and vigour of our social body.

THREE WESTERN SAINTS.

TWO oriental lives of modern times, were, are, and will be, of absorbing interest and, too, of increasing service to the world at large. We have written "two lives"; we should properly have written, "the earth-life of one soul in two bodies," for no line of separation can be drawn between Sri Ramakrishna and Sri Vivekananda. A medal recently wrought in silver by an eminent French artist, carries two portraits exquisitely delineated. On one side are shown the features of Sri

Ramakrishna, February 20, 1833—August 11, 1886. On the reverse side Swami Vivekananda is portrayed, with the dates, January 18, 1862 and July 4, 1902. Here, then, we have before us, in miniature, the graven faces of India's most remarkable men of present historic days. These twain demonstrated the truth of the text, "That which exists is One, though men call it variously." They were ordained to that demonstration, endowed with grace and wisdom in a special and significant degree.

Their unity of spirit and purpose manifested also the spirit and unity of all. Their oneness typified the oneness of all. In each of them was exemplified the mystic sense and realisation of the immanence and transcendence of divinity. They were "known and read" as illustrators of the Highest, from Whom they came and towards Whom they aspired. Their breath sought sustenance of, and recognition from, His breath.

So, too, from Avatara to Avatara, Hindustan makes her high and outstanding claim, "India is One—from the spiritual standpoint," so, too, may not the whole round earth make the same high outstanding claim, "The world is One—from the spiritual standpoint."

"At bottom," writes a competent and far-seeing critic, "we are One from Ceylon to the Himalayas, because our ideas, though innumerable and most marvellously complex, are one, bearing relation to the Divine." This writer ably shows how India has proved this position of hers. He urges antiquity, architecture, art and poetry as well as philosophy, in his fine defence of the underlying Unity of his motherland. Back, back in the dim shadow-land of mythology,—back, back, throughout the long ages of history, the spiritual consciousness of India has, by the lips of her enlightened ones, cried aloud with undaunted conviction, "Tat Tvam Asi." This is truly a wonderful and inspiring record, the very statement of which should compel India to "stand boldly before the nations, showing them the glories of our Past, the realities of our Present."

Readers will not fail to remark in the statement and in its presentation how, emphatically and accurately, the advent of Avatars is noted by the writer referred

to. He adds, in due order, philosophers, kings, great builders, great artists, perfect poets; for each of these aptly serves to illustrate his contention. Readers will also remark his wise admission that, while the indivisible soul lies behind civilisation, "ideas remain innumerable and marvellously complex." That inference, assuredly, applies with equal force to the unity of all as to the unity of part. Each idea is the result of an impulse from the divine domain. The preacher, the philosopher, the architect, the artist, the poet, each of these plays his essential part, no less, indeed, than the householder, the wandering monk, the merchant, the inventor. The manifold movement of mankind is as varied as nature's landscape, and as necessary, in its way, to the manufacture and maintenance of what we call the world. Most essential to the progress and well-being of that world are the Avatars, the especially illuminated, who, fulfilled with the spirit of Iswara, make their appearance on earth in order to re-inform and regenerate her peoples. The Aryan soul, that soul which has from time to time, through century after century, struck "the highest note of truth concerning the nature of man," has never been without a mortal witness. Its voice has enforced itself, as we are well informed, in the East and, remarkably, in India. It has sounded from the lips of "Rama, Krishna, Buddha, Shankara, Chaitanya, Guru Nanak," and, in these latter days, of Sri Ramakrishna and Vivekananda, to whom we referred in our opening sentences. Thus, in ancient and modern days alike, India has been blessed by the message and by messengers overflowing with sacred eloquence. Is it too presumptuous to postulate that we in the West—remote relations, perhaps, but related nevertheless—have, in our

own degree, been blessed by similar benediction. Isaiah, prophet of old time, bade men, "Sing unto the Lord a new song; and His praise from the ends of the earth;" and, again, "Listen, O Isles, unto me;" and, again, "Glorify ye the Lord, in the isles of the sea." Paul of Tarsus, in a later but still far-distant day, speaking on Mar's Hill at Athens, exclaimed, "As I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you." Yes; viewed from a spiritual standpoint, the world is One.

May not "the isles" include and signify great Britain? May not the prophecy of Paul, proclaimed as it was from the nearer East, and thankfully adopted by myriads of Western worshippers, have been pregnant with a message from divinity to men and women of the West? Surely "The Light that lighteth every man" shines in England and in America, in Europe and in Asia. The same sun that floods India with the splendour of his glory, blesses Britain with the benediction of his bounty; even though that bounty may be accounted poor in comparison with the plenitude of Hindustan. India, too, all the time and all along the line, is wafting wireless waves towards England, laden with the record and revelation of her religious and philosophical lore. She sent us Vivekananda himself, and she continues to send us many a printed page bearing the same invaluable impress, "The Spirit bloweth wheresoever it listeth."

That this Spirit has lighted upon, and directed, certain elect soul-powers of Western origin and residence, is amply proved by the publication of a triplet of small but significant volumes (London, Sidgwick and Jackson Ltd.), "St. Francis

Poverello," by Laurence Housman; "St. Catherine of Siena" by Alfred W. Pollard; and, "Blessed Joan of Arc," by A. Maude Royden. In the chapters of these illuminating works, the spiritual bearing of Western mysticism is amply vindicated, and we peruse and commend them the more fearlessly, since they are not of immediate English creation, but because they exemplify how deeply and surely the lives and teachings of these saints have told upon the doings and sayings of English-speaking teachers of various denominational platforms. Their key-note is struck in the editor's introduction. "Throughout the Middle Ages," writes Mr. Pollard, "men and women who desired to follow as closely as they could in Christ's footsteps, took the three vows of Poverty, Chastity, and Obedience. . . . St. Francis, St. Catherine and Blessed Joan of Arc, have been made the subjects of many biographies. That these short sketches have been added to the total, is due to a belief that these three saints are not merely good to know and admire, but good to follow; and, together, present the old mediæval ideals in the aspect in which they may be most helpful in our own times." "To be terrified of poverty means that we have no faith in God; in ourselves, or in our fellows. St. Francis accepted his dependence whole-heartedly. He bade his followers do a day's work for a day's pay, and, when bread was denied them, to beg it from others as a gift of love. History contains no record of any Franciscan who died of starvation on these terms, and it may be doubted whether any of his unaccepted followers, men and women of other creeds and in other countries, who have lived by the same rule, have starved either."

Concerning Catherine of Siena, and

connecting her with the second of the counsels, that of Chastity, Mr. Pollard states that the root of Chastity is respect for the personality of others. We have, he says, no right to sacrifice another's soul in order to carry out our own ideas, however firmly we may believe that they are right. Catherine decided from her earliest womanhood that she would have no husband, no betrothed, but Christ; and the central point of her doctrine was that it is only by knowledge of God, sought simultaneously with knowledge of self, that the soul can endure and progress.

First, then, Poverty; secondly comes Chastity; and, thirdly, Obedience. For the last of these, to take her proper place

in this triplet of books, in order to the interpretation of the meaning of Obedience, comes Joan of Arc. In her is typified "that very highest form of obedience which listens to the Divine Voice and on that initiative alone goes willingly and unhesitatingly whither it bids." Joan, says Mr. Pollard, helped to save England as well as France from the burden of impossible ambitions which now seem to us monstrous. It is also manifest that, in cordial obedience to the Voice Divine, Joan, a simple sweet-souled peasant girl, fighting in full armour for France, may be likened to Arjuna who, against the throbbing of his mortal heart, fought valiantly and gloriously at Krishna's bidding.

ERIC HAMMOND.

PROFESSOR GARBE AND THE GITA: A CRITIQUE.

(Concluded from page 87.)

WEBER'S theory of the Christian origin of Krishna has already been refuted by scholars like Lassen. The conception of Bhakti is an indigenous growth, as the longings after the Divine have led the Indian mind to develop sentiments of Divine Love and Divine Faith. Prof. Garbe says that Rama was a genuine Brahmanical character and that Krishna "who had rejected the authority of the Veda and had withstood the Brahmanical theory of sacrifice—the great source of income of the Brahmans," could not be easily assimilated to the Vishnu-cult. But the learned Professor labours under a misapprehension as to the actual state of things. The Brahmanas did not reject Krishna, but accepted him, worshipped him, deified him, and identified him with Brahman—the Absolute Self. Prof. Garbe calls Buddha greater than Krishna, but is not Krishna's personality more human, more complete, more active and varied? To us Buddha, with all his greatness and nobility, falls far below Krishna. Buddha compared

with Krishna, lacks varied interest and colour; he is full of abstraction; but Krishna has shown in his life how he has risen above all circumstances as the master of the situation. Krishna combines in his august personality high speculative thought with practical genius. The age of Krishna was an age of national glory: it witnessed great national struggles. He was an empire-builder and his object was to bring all peoples under one banner. Buddhism in the long run dealt a blow at the national power.* Krishna preached Karma as a step to the realisation of the highest bliss. Buddha raised his voice against Karma, but what was the result? Forests were turned into populous towns—splendid Vihars etc. were built to give shelter to thousands of monks: as a result of its over-emphasis of monasticism the whole

*Buddhism also had its side turned towards action, as an effect of which it gave a great impetus to art, sculpture, and humanitarian and missionary efforts.—Ed. P. B.

nation indiscriminately fled to the calm sequestered cloisters and thus weakened the national life. The reason why Buddhism spread so rapidly on the soil of India is that the nation wanted to break through the bounds of sacerdotal rule as they were disgusted with a system which sapped the strength of the lower orders of society by imposing on them rigid rules of conduct and by monopolising all spiritual knowledge to priestly classes. In Buddhism the people found a relief from priestly tyranny, but it could not last long, as the doctrines which had been ingrained in the very nature of the people—which became the bone of their bone and the flesh of their flesh—could not be shaken off and hence they made a travesty of the teachings of Buddha and degraded them. The supposed equality of all men appeal to the imagination of the long-oppressed people but also spelled the ruin of Buddhism which paid dear for it in its subsequent degradation and its complete disappearance from India. But Krishnaism still survives in all its glory.

Prof. Garbe says that the cult of Krishna-worship "laid from its very start great emphasis on the moral side, of which there is dreadfully too little in the Brahmanical religion and philosophy." The reason of this bold and venturesome assertion is best known to the learned Professor. "That Krishnaism has been—from the very beginning—an ethical religion of the Kshatriyas"†—is a mistaken assertion. The great stress laid by Krishna on duty was due not to the fact that Krishnaism had been an ethical religion, but to its being inculcated on a Kshatriya who was unwilling to fight a righteous battle. But the lesson was meant not only for the Kshatriyas but also for all mortals of all denominations. Again, because Krishna's name is mentioned in the Chhandogya Upanishad, "the time when Krishna lived and established his religion" must be, according to the logic of Prof. Garbe, "a couple of centuries before Buddha." Now, the Chhandogya Upanishad is, from its literary form, a very old one and the fact that

Panini mentions "Vasudevaka" in his grammar proves that the name was familiar to Panini who, according to Prof. Goldstucker, belonged to the 9th or 10th century B. C.; so that Krishna's name was familiar at least in the 10th century B. C.

Lassen supposes "not only in Arjuna but also in Krishna, the personification of two tribes differentiated from each other by white and dark skin complexion." He suggests that the influence of climate had done its worst and that Krishna and Arjuna stand for the names of two representative Aryan tribes, of which one had "become more dark-complexioned" than the other, "the youngest immigrants from the north." Lassen's theory of this colour appellation falls to the ground when we find that the Mahabharat characterises Arjuna as possessing a dark complexion. Prof. Garbe sides with Lassen when he says the following: "In addition to Krishna, Arjuna and Pandu, I might name Asita, Kapila, Chitra, Nila, Rama, Rohita, Lohita, Virupa, Sukla, Syama, Syamaka, Syava, Syavaka, Sveta, Hari, Harita." According to him, "every kind of colour has been utilised to serve as basis for coining personal names." This peculiar theory is surpassingly strange. Men of black, white, and brown colours are found in different parts of the world, under different climatic influences, but how can it be supposed that men of blue, green, red and yellow colours, were found in India under the same sky and same climatic influence? These European scholars forget that epithets in India were given, not from the colour of the body, but from the possession of the particular quality or virtue of the individual. Thus the word Hari, from the root *Hri* i. e. to take away, means one who takes away the sins of those who worship him; the word Rama comes from the root *ram* i. e. to delight; and the word Krishna, from the root *Kris* i. e. to attract, meaning one who draws the world to him. There is not the slightest reference to colour in these names.

Now let me come to the chief point in Prof. Garbe's contention. I have already said that the Gita is syncretic and not an inartistic assortment and jumbling together of various systems. The author of the Gita was familiar with all the systems of Hindu philosophy and, like a seer, knew all their defects and weak points. He accepted and weaved into his poem what he found tenable or

† There is truth in the statement that the Krishna-cult represented a Kshatriya movement, the long-drawn struggle for supremacy between the Brahmin and the Kshatriya which marked the history of India, although the tenets of Krishna's gospel were applicable to all.—Ed. P. B.

right according to his viewpoint. He has not mentioned the Vaisheshik and Nyaya, but admitted that the Sankhya and Yoga take men to the same beatitude as the Vedanta. He is free from the taint of partisanship. We fail to understand why Prof Garbe should think that "the Vedantik and Mimamsik parts" of the Gita are unoriginal but were inserted in the refashioned Gita. In order to examine the truth of Prof. Garbe's bold assertion that the Gita as we possess it, "is a knitting together of monotheism with the tenets of the Sankhya Yoga," and that the monotheistic doctrine of the Gita is a mere superstructure on the original Sankhya view, we should state the tenets of the systems of Hindu philosophy and see where the Gita differs from them and how far they have contributed to the making of the Gita.

The Nyaya and the Vaisheshik belong to the same class—the former is the science of Logic and Syllogism, and the latter propounds the Atomic theory, though not wholly divested of metaphysics. The removal of suffering caused by nescience is, as in all systems of Indian philosophy, the object of these two systems. All of them agree in their object but they differ in showing the paths to be followed. The annihilation—the complete and absolute removal of suffering—the *summum bonum* or *Apavarga*—can be attained, according to Nyaya philosophy, by the knowledge of the sixteen topics or *Padarthas*, and that, according to Vaisheshika philosophy, by the knowledge of the six categories or *Padarthas*. The place of Isvara or God is denied in both these systems and hence the Gita, far from borrowing or adopting their views, has refrained from mentioning their names as useless for its purpose.

The Purva Mimamsa accepts the Veda as eternal and infallible. It insists on the conscientious observance of ritualistic rules and ceremonial injunctions. Though not wholly godless, this system argues that as bliss is the fruit of good works, "the interposition of a deity is superfluous." But the Gita disagrees from the Purva Mimamsa. It says that those who worship and adore the gods by offering prayers and libations and sacrifices, reach the gods but not God. The Gita accepts *Karman* so far as it helps the ordinary arrangement and harmonious work of Prakriti, but it is not the be-all and end-all of all our endeavours—not the means

of attaining to the highest bliss. The Gita advocates the renouncement of the fruit of all actions and of egoism and the complete surrender of all to God.

The technical terms such as Purusha, Gunas, Prakriti etc. which are looked upon as the peculiar property of the Sankhya, and Atman, Brahman, Maya etc. which bring to our mind the Vedanta, have been used in the Gita and this has led Prof. Garbe to assert that the Vedanta, a later doctrine, has been imposed on the Sankhya superstructure of the Gita. But what will the learned Professor say when we find the same terms used more freely in the Brahmanas and Upanishads? None doubts the priority of the Brahmanas and Upanishads to the systems of philosophy in the history of intellectual development of India, but because the terms which are recognised to be the peculiar properties of the Sankhya and the Vedanta have been used in the Brahmanas and the Upanishads, are we to put forward the theory that the Brahmanas and the Upanishads were written after the Sankhya and the Vedanta systems had been formulated and systematised? The fact is that both the systems of Sankhya and Vedanta, nay all the six systems, were in existence when the Gita was composed and the reason why the Gita does not mention the Nyaya and Vaisheshik is that these two did not serve the purpose of the author of the Gita and that they could be safely omitted without any material detriment to his object in view.

The Yoga-system of philosophy has been of use to the Gita, as it is a discipline "for subduing all the passions arising from worldly surroundings," and in the exposition of the *Karman* theory it was absolutely necessary to distinguish between the subject and the object, between the experiencer and the experienced. The right *Karman* prepares the soil for the period of fructification and full blossoming. The fool imagines that he himself is the agent; Nature or Prakriti is the sole main-spring—the only originator of the three Gunas or qualities by which acts are effected, and not the Self which is without beginning, and devoid of qualities, which neither acts, nor suffers even while staying in the body. The all-wise sage—the practiser of Yoga—the knower of difference between the subject and the object—surrenders every deed to Him and his heart stands aloof poised in "self-hood." When the Purusha has gained the true knowledge,

it is not annihilated. He is alone, apart from Nature; he becomes independent, undisturbed and free, and may continue his life, like the Jivamukta of the Vedānta, remaining in perfect freedom in the midst of the semblance of bondage—he is unchanged in this ever-changing world, without fear or hope of another life. But Patanjali does not maintain the oneness of the Jiva or Isvara. According to him Yoga is concentration and the highest object of the Yogin is freedom and aloneness and “the idea of absorption in the supreme Godhead forms no part of the Yoga theory, but the Gita says that the concentration of mind in God is true Yoga.

According to the Sāṅkhyas, the evolution of Nature is spontaneous. No intelligent principle is required to guide its action, but the unintelligent Prakṛiti would not have acted, had it not been for the proximity of Puruṣa. The Puruṣa seems to move and to be an agent, though what is changing or moving is Prakṛiti. The emanations of Prakṛiti are acted upon by the Guṇas, but the self caught in the glamour of “egoism” imagines that he is the operator. But the Gita says that besides Prakṛiti and Puruṣa—the dualistic principle of the Sāṅkhya system—there is the supreme deity whose manifestations are Prakṛiti and Puruṣa. The Gita rejects the dualistic principle of the Sāṅkhya as the final truth, the knowledge of which would be the consummation of man’s endeavours, though it avails itself of the opportunity of incorporating into its body what it finds useful and true in the system it rejects.

From a historical point of view we see that the Śloka 4 of Ch. XIII refers to the Vedānta system of philosophy and hence Western scholars maintain that the Gita was composed after the Vedānta. But the Vedānta Sūtras 1, 2, 6; 1, 3, 23; 2, 3, 45; 4, 1, 10; 4, 2, 19, refer, says Mr. Telang, to the Gita. So, though it cannot be said definitely that the Gita is prior to the Vedānta Sūtras, we may assume that the Gita at least synchronised with the systematisation of the Vedānta Sūtra. Hence to assert any positive opinion boldly on the authority of such mutual references is hazardous. Thus Prof. Garbe’s contention that the Vedāntic portion of the Gita is unoriginal falls to the ground, in the absence of any positive proof in support of his theory.

The truth is that all the doctrines of Indian philosophy had been known in learned circles from

time immemorial, though the philosophical systems in their present form may belong to a late period in the intellectual history of India. The Gita is a part and parcel of the Mahābhārata and there is no reason to suppose that the whole of the Gita is an interpolated portion. Prof. Garbe says that the Gita is an incoherent poem, full of incongruities and mutually opposing principles. This is rather due to his failure to understand the Gita in all its bearings. It is strange that the learned Professor and translator of the Gita should be so much led away by his own theory as to advance such an opinion. His narrow outlook and over-critical mind have led him to ignore what another scholar, Prof. Max Müller, so highly praises:—“There remains with me a strong conviction that Indian philosophers are honest in their reasonings, and never use empty words. * * * They always have the courage of their convictions, they shrink from no consequences if they follow inevitably from their own premises.” When an Indian philosopher propounds his doctrine, it no longer remains his private property, and even when one philosopher is showing the futility of his adversary’s opinion and is establishing his own, he will have respect for truth and will accept into his system those principles with which he in all conscience can agree. This charity and liberality is commendable in Indian philosophers and this has saved India from the horrors of the Inquisition which stains the pages of European history with battles and sanguinary warfares. In India there were conflicting opinions and even atheistic and heretical speculations, but there prevailed harmony, and every one, while trying to set aside the opinions of other systems, adopted what he found to be true and acceptable according to his own light. So the author of the Gita has not given birth to a treatise containing a hybrid mixture of different opinions, nor has there been a different hand at work to string Vedāntic doctrine to the Sāṅkhya Gita at a later age, but that the Gita is a thoroughly artistic whole, having a distinct object in view, though incorporating into it those truths of the Sāṅkhya, Yoga and Mīmāṃsā, which have been found tenable, useful, and necessary for the exposition, elucidation, and propounding of the Advaita philosophy, both practical and metaphysical.

HARIPADA GHOSAL M. A.

EPISTLES OF SWAMI VIVEKANANDA.

(CLXXII—*Concluded from page 88.*)

If orphan girls happen to come to your hands for shelter, you must take them up above all else. Otherwise, Christian missionaries will take them, poor things, away! What matters it that you have no particular arrangements for them? Through the Divine Mother's will, they will be provided for. When you get a horse, never you worry about the whip. * * * Get together whomsoever you can lay your hands on, no picking and choosing now—everything will be set right in course of time. In every attempt there are many obstacles to cope with, but gradually the path becomes smooth.

Convey to the European officer many thanks from me. Work on fearlessly—there is a hero! Bravo! Thrice well done! The starting of a centre at Bhagalpur that you have written about, is no doubt a good idea,—enlightening the schoolboys and such like things. But our mission is for the destitute, the poor, and the illiterate peasantry and labouring classes, and if after everything has been done for them first, there is spare time, then only for the gentry. Those peasants and labouring people will be won over by love. Afterwards it will be they who will collect small sums and start missions at their own villages, and gradually, from among those very men teachers will spring.

Teach some boys and girls of the peasant classes the rudiments of learning and infuse a number of ideas into their brains. Afterwards the peasants of each village will collect funds and have one of these in their village. "उद्धरेदात्मनात्मानम्"—"One must raise himself by his own exertions,"—this holds good in all spheres. We help them to help themselves. That they are supplying you with your daily bread, is a real bit of work done,

The moment they will come to understand their own condition, and feel the necessity of help and improvement, know that your work is taking effect and is in the right direction. While the little good that the moneyed classes will, out of pity, do to the poor, does not last, and ultimately it does nothing but harm to both parties. The peasants and labouring classes are in a moribund condition, so what is needed is that the moneyed people will only help them to regain their vitality, and nothing more. Then leave the peasants and labourers to look to their own problem, to grapple with and solve it. But then you must take care not to set up class-strife between the poor peasants, the labouring people and wealthy classes. Make it a point not to abuse the moneyed classes—"स्वकार्यदुद्धरेत्मानः"—"the wise man should achieve his own object."

Victory to the Guru! Victory to the Mother of the Universe! What fear! Opportunity, remedy, and its application—will present themselves. I do not care about the results, well or ill. I shall be happy if only you do this much of work. Wordy warfares, texts and scriptures, doctrines and dogmas,—all these I am coming to loathe as poison in this my advanced age. Know this for certain that he who will work will be the crown on my head. Useless bandying of words and making noise is taking away our time, is consuming our life-energy, without pushing the cause of humanitarianism a step farther. नमैः—A way with fear! Bravo! There is a hero indeed! May the blessed Guru be enthroned in your heart, and the Divine Mother guide your hands!

Yours affectionately,

Vivekananda.

STORIES OF SAINTS.

(*Retold by G.*)

I.

WORK AND PRAY.

IT happened, many years ago, that a young man, named Antonio, when hearing the Scripture, read how Christ bade the rich young man sell all he had and give it to the poor, and felt as if the good Lord were speaking to himself; and being very wealthy he went forthwith and fulfilled the Lord's command, distributing his wealth to the poor. And entering a monastery, Antonio lived a life of exceeding holiness. And so sweet were his words and so full of wisdom his counsel, that young and old gathered to listen to his speech. But as the people came and revered him and asked to be taught by him, Antonio, always watchful of his mind and heart, felt sorrowful, for pride was knocking at his heart and the people left him no time for prayer and meditation. So he fled from the monastery and entered the wilderness for greater solitude.

And as Antonio entered the wilderness and journeyed day and night, strange temptations began to assail him. First, he found in his path a bar of silver. But Antonio, suspecting the Evil One, reasoned in his heart: "How comes this silver in this place? The path is abandoned and there are no footmarks of travellers. This is thy design, O Evil One. May thy silver perish with thee!" And immediately the bar of silver turned into smoke and vanished. And Antonio, praising God, proceeded on his way.

Then, after he had gone a short space, Antonio found lying on the ground a heap of shining gold. But reminding himself of the true treasures, which are of heaven, Antonio fled in great haste and heeded not the things which are of this earth.

When he had travelled a long distance, Antonio grew weary and looking for a place to rest, he saw a mountain and a stream of cool water. And going towards the mountain, he drank of the water and he ate of the fruit of a palm-tree near by. And discovering in the mountain a deep cave he entered therein. And thanking God for His mercy, Antonio began to dwell there in solitude.

Now the Evil One intent on driving Antonio from the cave began to assail him. And crying out with human voice he told Antonio to withdraw from the cave and threatened him in many ways, hurling at him blocks of stone. But Antonio, taking no heed of him, continued in his prayers. And as the Evil One continued to assail him, Antonio called out: "If God wills it, destroy me, but if you are the Evil One, be gone! For I serve Christ and not thee." Hearing this the Devil fled in terror.

Thus Antonio lived in the wilderness for a long time, when one day, sitting outside the cave, his soul was filled with sadness and weariness and his mind was troubled and his thoughts distracted. And he cried out to God: "Lord, I desire Thy peace, but my thoughts are of evil and they leave me no rest, not even for a short space of time. Living in solitude I have not found rest. Save me and show me the way out of this confusion." And as his heart was thus saddened, the Lord of mercy called upon Antonio. Antonio, raising his eyes, saw one of his own likeness sitting at a little distance and working at plaiting palm-leaves. And Antonio, wondering, saw him rise up from his work and kneel down and pray; and again after a while sit down and work and again return to prayer. And thus it went on. And Antonio called out: "Lord, praise be unto Thee, this is Thy angel Thou hast sent to instruct me. Speak, Lord, that thy servant may do Thy will." And a voice spake and said: "Antonio, do as thou hast been shown; work and pray, and thou shalt find peace."

Hearing this, Antonio was greatly comforted, for now he knew the will of the Lord. And henceforth he followed the manner of life shown him in the vision, passing his days in work and prayer.

CHIDAMBARA RAHASYAM.*—XIV.

(From the Hymns of Tayumana Swami.)

11.

Behold! what wonder! there is nought like this!
Thus do the wise declare; to those who show
The eightfold powers, to greater saints as well
Who have attained the Peace transcending words
And likewise those who, like the God of gods
Delight in bliss, this is the nursing home.
Naught else indeed! And this that giveth Grace
Like Kalpa tree, the proper path forsooth!

12.

The goal of wisdom of this perfect path
And of the varied ways of many creeds
Is but the same; the warring faiths know not:
When *Tillai's* Space unspeakable is seen
What creed is there! All is but Endless Space.
Thus here it is that all do bow in peace,
And when Realisation comes indeed,
Shall Bliss be mine, though now endowed with a
heart hard as flint?

13.

When Thou art seen, the Books tell us, O Lord,
The same within me as without art Thou,
The Eternal Perfect Light that filleth all,
Where extending length and spreading breadth
are not,
Desire, aversion, distance far and near,
Nor separation, nor access, nor aught
Of space, beyond the scope of thought and word,
Where 'I' within and without all are one.

14.

As though to prove the cosmic sequence true,
Thou shinest out Eternal Soul of souls,

Impartial, free from stain, a mass of Bliss,
Where all the endless throng of pow'r converge.
Whence then did Moha's gloom and Karma deep
Thus overwhelm all souls! Whence too the pow'r
That urging *still* to strive absolves from sin!
And whence doth come this sense of 'I' as well!

15.

When once the sense of ego-self doth come to vex,
Anon the Cosmic Phantom doth pursue
With all its diverse train; and who can tell
The vastness of the swelling tide of woe
That springs therefrom: the flesh, the frame of flesh;
The organs all, the knower and the known,
The all-surviving space, the air and fire
Water and earth and hills and woodlands wild,

16.

The panoramic show, sublime and grand,
The conscious and subconscious moods unseen;
The ceaseless surge of waves of weal and woe
In Maya's flood, and Karma causing all.
And then to end this, the countless faiths,
And gods and seekers, and in proof of these
The science of thought, the countless schools

and lore;

And all these ills untold in bands appear,

17.

Such as outnumber all the ocean sands;
And that this mass may vanish all away
Like camphor mount burnt to nothing by a
blazing fire,
Thou camest too to kindle Wisdom's Light
As Gracious Teacher mine, a man like me,
With joys and woes, assuming name and home,
Eating and drinking too, as in a chase
The huntsman plays the deer to lure the deer.

18.

Taking my body, soul and all of mine
Laid at Thy feet, thus didst Thou show the path:—
"The senses, elements, mind and organs all,
No, none of these art thou, nor yet this frame,
Nor knowledge too, nor ignorance indeed,
Thou art the Spirit Free that like a glass
Assumes the hue of whatsoe'er is nigh,
Thy Helper at the proper hour am I.

19.

"If thou would'st reach the Lord of all Supreme,
That sits in His refreshing Home of Grace,

* In the Sanctum Sanctorum of the Chidambaram temple in South India there is no idol but the empty space called 'The Akasha Lingam.'

The Light suffused with Bliss, the Deathless Life
Abiding e'er inseparable in all,
Then hear Me teach the way and thou shalt live;
Thy heart infilled with Vision Absolute,
Thou shalt obtain the Bliss of Soul bereft
Of all Thy thronging gloom! Thou shalt be free!"

20.

And then didst thou impart the Peerless Peace
Of wisdom true that breaketh all our bonds
And add besides: "In Peace no thought exists,
No thought of self remains nor space nor time,
No ties, nor breach of ties nor aught like these;
There speech is not, nor seeming day and night;
Nor end nor source nor aught that intervenes;
Nor in nor out nor is it aught we know:

21.

"Nor is it haught; though not of aught we think;
The Norm of being; it is for ever the same
Unutterable Truth which swallows all
And leaves no trace of 'I' and 'Thou' indeed.
It like the sun devours all gloom of mind
And overwhelms thy soul, from bonds set free;
And then absorbing thee within itself,
The All-transforming Peace stands self-revealed.

22.

"Having become the All; it filleth all,
And leaveth room for naught to tear its head.
Should aught spring up it must soon vanish off
Like camphor lit, no other light is there.
All forms of knowledge; all of what is known
And knowing self as well slip off unknown;
But who can tell the glory of this Life!
Who reaches That becomes that self-revealed:

23.

"When one says 'That' then comes the question
'What'?

So giving up all talk of 'That' as vain
The royal sage* and Suka and the rest
All lived in peace like bees with honey drunk;
So live this Life." And thus as Thou hast taught,
Deign me to realise the Bliss Supreme
Of Absolute Peace, nor will I rest
Till I attain this state, nought else I seek.

—A. K.

* Janaka.

VIVEKACHUDAMANI:

(Continued from page 89.)

न ह्यस्ति विश्वं परतरवयोधा-
रसदात्मनि ब्रह्मणि निर्विकल्पे ।

कालत्रये नाप्यहिरिक्षितो गुणो
न ह्यम्बुचिन्दुर्भृगुत्पिण्डाकाशम् ॥४०४॥

404. Even before the realisation of the highest Truth the universe does not exist in the Absolute Brahman, the Essence of Existence. In none of the three states of time the snake is ever observed in the rope, nor a drop of water in the mirage:

[Three states of time—past, present and future.]

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
इति ब्रूते श्रुतिः साक्षात्पुत्रावदुभयते ॥४०५॥

405. 'The Śrutis themselves declare that this dualistic universe is but a delusion from the standpoint of absolute truth; This is also experienced in the state of dreamless sleep.

[Śrutis &c—e.g. Katha Upan. IV. ii, Brihadāranyaka, II. iv. 14, Mūṇḍaka; II. ii. 11, Chhāṇḍogya, VI. xiv., &c., &c.]

अनन्यत्वमधिष्ठानाद्वारोप्यस्य निरीक्षितम् ।
परिद्वैतरज्जुसर्पादौ विकल्पो भ्रान्तिर्जीवनः ॥४०६॥

406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference depends solely on delusion.

[Apparent difference—noticed by the ignorant. Depends.....delusion—i. e. lasts only so long as the delusion persists.]

चिसमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥४०७॥

407. This apparent universe has its root in the mind; and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it in the supreme Self, which is thy inmost Essence.

किमपि सततबोधं केषलानन्दरूपं

निरुपममतिवेलं नित्ययुक्तं निरीहम् ।

निरवधिगगनाभं निष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०८॥

408. The wise one realises in his heart, through Samadhi, the Infinite Brahman which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity,—which is like the limitless sky, indivisible and absolute.

[Heart—stands for the Buddhi.

Something—which is inexpressible in terms of speech or thought.]

प्रकृतिविकृतिश्चून्यं भावनातीतभावं

समरसमसमानं मानसम्बन्धदूरम् ।

निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०९॥

409. The wise one realises in his heart, through Samadhi, the Infinite Brahman which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs, established by the pronouncements of the Vedas, and ever familiar to us as the sense of the ego.

[Proofs—other than Revelation, viz., direct perception and inference. Revelation also merely hints at It.

Established &c.—We cannot deny the Self for the Vedas speak of It.

Ever familiar &c.—Nobody can ever conceive that he is not. For a discussion on the subject refer to the Sāriraka Bhāṣya on the Brahma-Sūtras I. i. 2.]

अजरममरमस्ताभाववस्तुस्वरूपं

स्तिमितसलिलराशिप्रव्यमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४१०॥

410. The wise one realises in his heart, through Samadhi, the Infinite Brahman

which is undecaying and immortal, the positive Entity which precludes all negations, which resembles the placid ocean and is without a name, where there are neither merits nor demerits,—which is eternal, pacified and One.

[Entity which precludes &c.—Being the Absolute Reality there is no room in It for any kind of Abhāva, such as Prāgabhāva (previous non-existence, as of a jar before it was made), Pradhvamsābhāva (cessation by destruction, as when the jar is broken to pieces) and the like.]

समाहितान्तःकरणः स्वरूपे

विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्निदं बन्धं भवगन्धगन्धितं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥४११॥

411. With the mind restrained in Samadhi, behold in thy Self the Atman, of infinite glory,—cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation of thy birth as a human being.

[Consummation &c.—i. e. Moksha, which is only possible in a human birth.]

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥४१२॥

412. Meditate on the Atman which resides in thee, which is devoid of all limiting adjuncts,—the Existence-Knowledge-Bliss Absolute, the One without a second,—and thou shalt no more come under the round of birth and death.

[Resides in thee—as thy own Being.]

छायेव पुंसः परिदृश्यमान-

माभासरूपेण फलानुभूत्या ।

शरीरमाराच्छवन्निरस्तं

पुनर्न संघत्त इदं महात्मा ॥४१३॥

413. The sage never more attaches himself to this body—which is visibly as an appearance merely, like the shadow of a man, owing to the experience of the effects of past deeds,—after it has once been cast off to a distance like a corpse.

[*Visible as an appearance etc.*—It would not be perceived at all but for the effects of *Prārabdha* work which are experienced through the body. As it is, it is just an appearance.

The man of realisation never identifies himself with the body, not even during his return to the normal plane after *Samadhi*.]

सततविमलबोधानन्दरूपं समेत्य

त्यज जडमलरूपोपाधिमेतं सुदूरे ।

अथ पुनरपि नैव स्मर्यतां चान्तवस्तु

स्मरणाविषयभूतं बलपते कुत्सनाय ॥४१४॥

414. Realising the Atman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body which is inert and filthy by nature. Then no more remember it, for something that has been vomited excites but disgust when called to memory.

समूलमेतत्परिदाह्य बहौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोधा-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥४१५॥

415. Burning all this, with its very root, in the fire of Brahman, the Eternal and Absolute Self, the truly wise man thereafter remains alone, as Atman, the eternal, pure Knowledge and Bliss.

[*All this*—the objective universe—the not-Self.
Root—i. e. Nescience.]

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोविन्द स्था ॥

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥४१६॥

416. The knower of Truth does no more care whether this body, spun out by the threads of *Prārabdha* work, falls or remains,—like the garland on a cow—for his mind-functions are at rest in the Brahman, the Essence of Bliss.

[*Garland.....cow*—as a cow is supremely unconcerned about the garland put on her neck by somebody, so the man of realisation has got nothing to do with the body.]

(To be continued).

DREAM PROBLEM.*

QUESTIONS AND ANSWERS.

1. Q.—Who is it that sleeps, who is it that dreams and who is it that wakes up?

A.—It is the Jiva who dreams and who wakes up from dreams. The Jiva is the Brahman with the *Upadhis* of mind and body.

2. Q.—If it is one and the same person, what prevents him from knowing, during his dream state, that it is he who, before going to sleep, was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

A.—The Jiva does not know that he is dreaming, during his dream state, and is not conscious of himself and his identity with the waking state, because as phenomenal self (Jiva) he is bound by the *gunas* of Prakriti, and therefore overpowered by the *gunas* of Prakriti is made to sleep in spite of himself and to passively see the creations of his dream-mind passing before him as an effect of the workings of the impressions (*Samskaras*) of his waking state. On waking he reminds himself of and takes up consciously the thread of his identity and his previous works and experience, because the Brahman-consciousness (which he really is) persists behind all the states and gives unity, coherence and continuity to all mental operations and sensuous experience, in the dream and waking states. Without the postulation of the unit consciousness of Brahman, ever-present and awake in all states, no experience, nothing would be possible. Only in the dream, being under *avidya*, under the control of Prakriti and the mind, he becomes unconscious of his identity and fails to keep awake; not that he really loses his identity in the Brahman, but only being overpowered by sleep, under the influence of the *gunas* of prakriti, he is not aware of his identity.

3. Q.—If the personality in each state is different, what becomes of the waking-state personal-

* The questions for answering have been supplied to us by the Editor Practical Medicine, Delhi, in connection with the second edition of the book to be brought out on the "Dream Problem."

—Editor, P. B.

ity during dream and what of the dream personality during waking state?

A.—This is answered by 2, because, according to Vedanta the personality in dream and waking states is the same.

4. Q.—If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream-state?

A.—The dream world is not external to the dreamer, in the sense of an absolute hiatus between the two. The dreamer and the dream-world are both in the *Chittakasa* (mental space), only the assumption of phenomenal existence has made a scission in the ultimate Being, in which dreamer and the dream-world are one, by a dichotomy of subject and object consciousness. The same applies to the waking world and the Jiva in the waking state.

There are states of mind when a high level of Yoga is reached, when the difference between sleep and waking vanishes in the sense that one is as awake and conscious of oneself in dream as in waking and can control one's thoughts in dream and think there as rationally and consecutively as in waking; the only difference is perhaps that he knows that the outer body and the sensory organs are resting and he has withdrawn himself from external sense-objects and experiences but he is fully awake within. Sleep is then conquered.

5. Q.—Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to and is any of them eternal and unchangeable?

A.—That there are other worlds than this is admitted by the Vedanta. But Vedanta does not stress their importance or the acquiring of any minute geographical knowledge of those spheres, for their general character is known as being within Maya or phenomenal world, bound by name and form, cause and effect, space and time. Therefore these worlds are not eternal, but liable to change; and life in them is liable to come to an end. Those worlds are determined by man's present works (Karma) and state of knowledge and spiri-

tual progress attained in the *Karma-bhumi* of this world. The state in these worlds is thoroughly determined by the works and spiritual knowledge gained in this world, so it is within the grasp of man and his efforts at enlightenment in this world. The great thing is therefore to gain supreme knowledge (*Para Vidya*) in this world, then those worlds will be slaves to him. The other worlds are like this world and founded on this, only in those worlds the physical limitations of gross body and working through the body vanish, but mental limitations remain, as they are predominantly mental. Too much dwelling on and knowledge of the psychic worlds and acquirement of their powers are considered by Vedanta and Yoga as obstacles, first as they hide the ultimate truth, Self or Brahman, from view (on which all the worlds are painted as on a canvas), and secondly, the acquirement of psychic powers in man's present imperfect state and want of self-control will awaken his psychic desire, and the wonder and pleasure excited by the exercise of these powers will pander to his vanity, lead to their misuse for selfish ends and even for harming others and hence lead to his fall. They will bind him more to the phenomenal world by low desires and fattened egoism.

5. Q.—Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and *vice versa*?

A.—Yes, communication is possible from one world to another, but no good purpose is served by that in the case of the worldly-minded. It only increases the longing of man to remain confined in his present state of desires, the duality of love and hate, the personal, limited self and its little loves, joys and interests. He is prevented from rising from the state of little relations to the cosmic consciousness of Brahman, the Infinite.

Communication between persons in the waking state, as between dream and waking state, is possible when the mind is controlled and capable of great concentration. The mind is one and continuous, you and I form so many points in a continuous mental space. In the course of Yoga, this level of the mental world is reached by transcending the body-consciousness, and ceasing to

be limited to only one body and confined in only one mind. For by the practice of Yama, Niyama, etc. forgetting the body-consciousness and ego-consciousness, by purity of life and unselfishness, by sympathy and feeling for others etc.—this level of the continuous mental world (भावराज्य) is reached and one can move freely there. There thought-reading and other things come of themselves, but they are then only used for good purposes.

7. Q.—If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked: Why this so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on *ad infinitum*?

A.—As this process of reasoning leads to an endless *regressus ad infinitum*, so rationally one is forced to posit an absolute First Cause. Moreover, there is a confusion of ideas. The state of illumination is not a state, it is called a state only relatively by reference to the *Vyavaharika* (relative, empiric) consciousness. How can it be called a state when knower, known and knowing, subject, object, relation, are all one, and there is absolute unity without anything else? Even in the *Vyavaharika* state it (i. e. the state of Brahman) is not destroyed; it is only, according to Vedanta, although existent, mistaken for another, just as a rope is mistaken for a snake, but the rope does not really change into a snake by that.

8. Q.—Is it possible for a dreamer to remain cognisant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

A.—Yes, it is possible for a dreamer to remain cognisant during his dream state by attainment of control of mind. The first thing is to get control of mind in the waking state, for dream is founded on the impressions of the waking state. Even in the waking state how many thoughts and images are floating through the mind without our being fully cognisant or our only being imperfectly cognisant of them? The thing is to stop this, not to allow any thought to enter your mind without your admitting

it and being cognisant of it. Learn to be the witness of your thoughts, how one is entering after another and building castles in the air. When you are established in this practice and are cognisant of all your thoughts, their entry and exit, then you can alter, stop or create your own thoughts in the dream-state independently, just as you can consciously will in the waking state.

When this practice is established in the waking state, then also you will be able to keep awake in the dream state, be cognisant of your dream-thoughts and stop, alter, or create them at your will, for dream is founded on the Samskaras of your waking state and if the waking thoughts are controlled, the dream thoughts will also be.

Religious persons attain to this by what is called "recollection" in Christian theology or *Smaran*, *manan* (स्मरण मनन), or continuous remembrance of God without a break (like a continuous current of oil poured from one vessel to another). Attaining this they gain the power of continuous remembrance or cognisance and they are cognisant of all the thoughts of their surface-mind and can control them at will.

9. Q.—Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

A.—If one becomes aware of his dream-state, it will change its character and may eventually cease if the dreamer so wishes. Instead of becoming incoherent and passive, it will be consecutive, rational, and self-determined. It will be just like rational conscious thinking in the waking state, only the physical body will be resting and the mind and sensory organs will be drawn away from outward objects.

10. Q.—How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

A.—This is answered by 9.

11. Q.—To what extent is it possible to be cognisant of one's own dreamless sleep state, while sleeping?

A.—It is not possible to be cognisant of one's own dreamless-sleep state, so long as one is bound by the senses and mind. For the ordinary man one enters the dreamless state but is thoroughly unaware i. e. loses his consciousness. In the dreamless state,

there is no thought or any idea of the external, one is then united with the Brahman, but being in ignorance, he is not aware of it. His Samskaras, ignorance, sense and mind all remain in seed-form, and he enters *Susupti* (dreamless-sleep) when persisting in ignorance, therefore even being united with the Brahman, he does not know.

One can remain awake in the dreamless state, when he has transcended the mind and senses, when he has realised the transcendent perception of the Brahman. This is equivalent to *Samadhi*.

12. Q.—What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?

A.—Yes, the personality survives, which is then termed the *Sukshmasarira* consisting of (1) five sense-Indriyas, (2) five Indriyas of work, (3) Manas and Buddhi (4) five Bhuta-sukshmas or the subtle state of the five elements. In the cases of very body-bound persons and desire-bound persons, for some time after death, they cannot separate their mind from the body and get over the attachment for it, and hence they hover about it, but then finding unable to act through it, and forced by Karma they have to break the illusion. More advanced souls know at once their body has fallen and they ascend higher spheres.

13. Q.—How can the created beings of the waking world and dream creatures of the dream world know their creator or dreamer?

A.—Do the 'created beings of the waking-world' refer to imagination? Then neither they nor the dream-creatures have any existence of their own apart from that of the man-imagining or the dreamer. The very question, therefore, of how they can know this creation is beside the point. Supposing they were endowed with minds they would come to know the dreamer by the latter attaining control of mind and knowing the dream-creatures of his own mind, when this consciousness of the dreamer will be reflected in the dream-creatures.

14. Q.—Is there any ultimate Reality, eternal, conscious and ever present in all the states or worlds, and can it be known or realised by any such means that may be acceptable to all creeds

and religions and suitable to every human being in all climes and countries?

A.—Yes, there is the ultimate reality of the Brahman, conscious and ever-present in all states or worlds. It can be realised by attaining *अपरोक्ष-बुद्धि* by (1) the way of Jnana viz. in *Vichara*, by hearing, thinking, meditating on the Vedanta texts and attaining to the knowledge of Brahman, and being one with It. 2. By Yoga Sadhana, by following the Yoga of Patanjali with its eight limbs and attaining to Samadhi. 3. By unselfish work. 4. By purifying and elevating and broadening the human love, till it is one with the transcendent and universal Love which is Brahman.

MAHASAMADHI.

Among the thinning numbers of the garland of Sannyasins left by Sri Ramakrishna, one of peculiar charm and loveliness has left the mortal regions and passed into life eternal, on Saturday, the 24th April. Although the joy of release from the body and limitations of mortal existence has brought to the departed soul the greater freedom and bliss of the Spirit, still it brings home to us the pang of separation from one who in the simplicity and purity of his life, his unworldliness, his unlearned wisdom and all-consuming love for God, reminded us of his Master, Sri Ramakrishna Paramahansa. Swami Adbhutananda, or Latu Maharaj as he was known among devotees, was born of humble circumstances, and devoid of any so-called learning or literacy in the worldly sense, attained to great spiritual illumination. Any one who has sat near him and listened to his holy talk has realised how illuminating and luminous his conversation was. He spent his whole life in the atmosphere of God and His love and in an intense search and effort after spiritual illumination and Truth. His holy conversation and talk with seekers and devotees was but the breaking forth of the fire of spirituality which burned within. Latterly, one who saw him noticed a greater absorption within and more and more recession from external objects and interests, but the Spirit burned brighter within as the veils grew thinner, and broke out in a greater fire of spiritual utterance. He was at-

tacked with gangrene in the right ankle which rapidly spread up to the knee. But he always remained in Samadhi, his eyes were directed upwards. During the last few days two or three operations had to be done daily, but he did not pay the least heed to them, as if they were being done on an external thing.

His passing away was a wonderful thing and a glorious finale of a life-long spiritual living and realisation. An old Sannyasin brother of his writes: "His passing away was a wonderful thing. From the beginning of his illness he began to stay in meditation and inner absorption within and continuing thus to the end he left his body in Samadhi. At that solemn moment his countenance assumed such a heavenly aspect and unearthly beauty as cannot be expressed in words. Such heavenly calm, such deep compassion and unspeakable bliss was written on his face as I have not seen on him before. As if the culmination of his life-long *Sadhana* took shape and expressed itself before all. Whoever saw it was filled with wonder and felt the glory and the unspeakable blessedness of a truly saintly life. It appeared as if distributing his love and blessings to all, he was taking his last farewell. For three hours we recited the name and sang the praise of God in his presence, and adorning his holy person with garlands and sacred fragrance took it in a boat on the Ganges from the Kedar Ghat to Manikarnika Ghat in Benares. The last ceremonies were inexpressibly solemn and after Puja and waving of lights his holy person was given Samadhi in the holy waters of the Ganges."

Hari Om Tat Sat.

REVIEW.

Sri Krishna the Pastoral and the King-maker, by Swami Ramakrishnananda. Published by the Ramakrishna Math, Mylapore, Madras. Third Edition.

We have great pleasure in reading the two public lectures of Swami Ramakrishnananda, which are woven into a nice little volume consisting of 150 pages, dealing with the two interesting phases of the full and varied life of the great

Incarnation, Bhagavan Sri Krishna. The author, with a mastery of descriptive detail, has delineated in the first portion the pastoral life of Sri Krishna and his playful activities in the arena of his sweet Arcadia. The author has made a lucid exposition of the inner significance of His advent in Brindaban and expressed in the most concrete from the abstruse Vedantic truths, thus making them easy of comprehension even for the ordinary mind. The descriptions of the tragic lives of Vasudeva and Devaki in the dungeon of Kansa, the inhuman massacre of all the new-born babes, the throbbing restlessness of Vasudeva in his mad haste to transfer his son to Nanda's house in the most inclement weather of night, the playful *Lila* of Sri Krishna with His cowherd boys and girls, the enchanting *Rāshlila* in the Brindaban in a moonlit night in the company of Divine Sri Krishna, the self-forgetting love of the Gopis for Him and their utter forgetfulness of the worldly concerns at the soul-enthraling melodies of His divine flute on the banks of the Jumna and finally the punishment meted out to Kansa—the genius of unrighteousness at Mathura—convey an adequate idea of the enchanting personality. The author has shown in a masterly way how Bhagavan Sri Krishna was a most lovely personality, a perennial fount of inspiration to all.

None the less luminous is the second portion of the book in which the author has struck the true keynote of Sri Krishna's public career by laying bare all the springs of His heroic though humane activities in connection with the great Kurukshetra-war. The author has throughout been able to harmonise the spirit of the *Srimad Bhāgavatam* and the *Gita* in the portrayal of the many-sided genius of the Great Hero in whom "heart and brain, feeling and intellect were wedded together," which ever shone on the side of "the Good at whose altar the Evil was sacrificed on the great battle of Kurukshetra." He has further vividly depicted the social and political conditions of Aryavarta at that time in justification of the fulfilment of Sri Krishna's grand purpose to restore Righteousness to the land in place of the Evil. We recommend the book to all who are interested in the study of the life of Sri Krishna—one of the most masterful personalities in the history of India.

R. K. MISSION STUDENTS' HOME, CALCUTTA.

(Report for the year 1919.)

The report of the Home for the year under review indicates the rapid progress it has made during the period of four years from 1915 to 1919, as a healthy religious institution. This Home, founded in the year 1916, had at the beginning of the year under review five students, four free and one paying, which number rose to eight students, five free and three paying, at the end of the year. Stated with the noble object of imparting the kind of education in which the Eastern and Western elements are harmoniously combined, to a number of indigent students going up for college education and supplementing their university education by a Home training, the Institution has set up a new ideal to bring about a development of head, hand and heart of the students on the lines resorted to in institutions at different parts of India, namely, Haridwar, Bolepur and Ranchi etc. Particular attention is paid to the formation of character and a religious class is held every Sunday afternoon under the supervision of Brahmachari Anadichaitanya in which papers on religious subjects are read and discussed. In spite of its straitened financial condition it has got a fairly equipped library at its disposal, containing religious and other good books, in order to widen the intellectual outlook of the boarders. One of the special features of the training is that the students are given the opportunity of learning the dignity of labour and self-help. The remarks of the distinguished visitors appended at the end of the report bear eloquent testimony to the favourable impression the institution has made on them. Moreover it is recognised by the Governing Body of the Ramkrishna Mission and affiliated to the Ramkrishna Mission and has the privilege of being licensed by the Calcutta University as a non-collegiate Hostel for the session 1919-20.

The subscriptions and donations during the year amounted to Rs. 2205-13-6 and total disbursements amounted to Rs. 2202-7-9, leaving a balance of Rs. 3-5-9. This clearly shows that the financial condition of the Home is far from satisfactory. A permanent fund is absolutely necessary to consolidate and expand the institution. The Home now stands in sore need of ungrudging help from the generous public to ensure its continued growth and expansion under their fostering care and patronage.

All subscription is to be sent to Brahmachari Anadichaitanya, 119/1 Corporation Street, Calcutta.

NEWS AND NOTES.

With a view to give facility to the customers to get our publications without any difficulty and delay we have opened a branch centre in Calcutta. All the publications of the Ramkrishna Order in India and abroad will be available henceforth from our branch centre. Our trade terms will remain the same. *The Prabuddha Bharata* magazine will continue to be published from Muraviti as usual.

Orders for books should be addressed to—

Manager, Alvalta Ashrama, Publication Dept.
28, College Street Market, Calcutta.

In the memorandum for a symposium invited by the Walker Trust (St. Andrew's University, Scotland) on the subject "Spiritual Regeneration as the basis of world-reconstruction," occur the following words: "Spiritual Regeneration consists in sweeping away the veils of illusion surrounding the real and abiding Self." In such conceptions and statements students of Indian religious thought will recognise the extent to which Vedantism is steadily premeating Western thought.

SWAMI Paramananda of the Vedanta Centre of Boston celebrated the eleventh anniversary of the Vedanta Centre, Boston, at 1 Queensbury Street on Tuesday evening, January 6, 1920.

WE have received the following return showing the total number of patients treated in the Ramkrishna Mission Charitable Dispensary at Bhuvaneshwar during the month of April 1920. The total number of new patients—1069, (men 584, women 485), total no. of attendance 1927. Total number of new patients to date 3205, total no. of attendance to date 5447. Daily average of new patients 35.63, daily average of attendance 64.23. Number of surgical operations 2.

SWAMI Kalyanananda writes that there has been a mistake in his report of the Ramkrishna Sevashrama, Kankhal which appeared in April P. B. The estimated cost of the projected dispensary at the rate of Rs. 1250 each room, for 5 rooms is Rs. 6250, and Rs. 3000 is necessary for the construction of an operation room according to modern sanitary principles. Rs. 1000 for plinth work has already been received; and therefore, out of the total of Rs. 10250, the sum of Rs. 9250 is still wanting.

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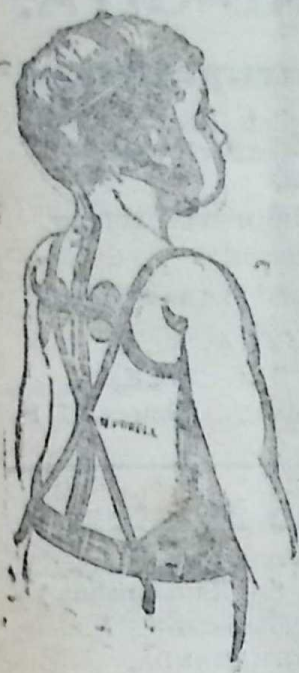
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